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DIRECTIVE SPEECH OF BALINESE WOMEN: A STUDY OF
SOCIOLINGUISTICS

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DIRECTIVE SPEECH OF BALINESE WOMEN: A STUDY OF SOCIOLINGUISTICS

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ABSTRACT

This paper studies speech act phenomena in Denpasar area during Piodalan – temple ceremony which takes place every 210 days. Balinese people, mostly women, work together hand in hand to get the offerings and all equipments ready for the ceremony. During the preparation, Balinese people maintain the use of Basa Bali as their media of communication. From their conversation, it can be observed that the use of directive speech occurs more frequent than the use of other speech act functions, i.e. assertive, commissive, expressive, and declarative. Directive speech is aimed to produce an effect in the form of the action of the hearer. It can be used in the form of imperative, interrogative, statement, or simply by giving hints. It is important to discuss the use of directive speech in order to gain the real message within the utterances which occur during the ritual.

INTRODUCTION

Balinese language, known as *Basa Bali*, belongs to Austronesian language and is primarily spoken in Bali island, also in eastern end of Java (Banyuwangi) and a little part of west Lombok. Basa Bali has its own levels of language usage (known as *Sor Singgih Basa*) namely *Basa Bali Alus*, *Basa Alus Sor*, and *Basa Kepara*. *Basa Bali Alus* is used to speak in a formal situation such as in village meetings which involve all the villagers to have discussions at *Bale Banjar* (a large open structure functioned as the center of social life in a neighborhood). *Basa Alus Sor* is used between family

members or close relatives. While *Basa Kepara* is used in daily life as vernacular language.

In the present time, the existence of Basa Bali is strongly effected by the globalization due to the fast-growing tourism in Bali. Many young Balinese reluctantly speak Basa Bali among them. They say that Basa Bali has no power in modern era, since it cannot be used in professional and academic life. Basa Bali is excluded in the National Examination for school students. Moreover, the national curriculum does not mention Basa Bali as one obligatory local subject in schools. Thus, slowly but sure, Basa Bali is being put aside by its native speakers and gradually marginalized.

Traditionally, Basa Bali is still used in ritual ceremonies and festivals (Lestari, 2018). For Hindu Balinese these rituals are very important, one of them is Piodalan. Piodalan is a ceremony to worship Ida Sang Hyang Widhi Waça (God Almighty) with all His manifestations by means *pemerajan*, temples, or shrines on certain days which takes place every 210 days or six months period. This ritual belongs to the ceremony of *Dewa Yadnya*, which means a sincere sacrifice dedicated to Hyang Widhi Waça and all His manifestations. Piodalan (also called *Pertitayan* or *Petoyan*) can simply be defined as the anniversary of the temple. Temple festivals are held on the anniversary of when the temple in question was consecrated. This could be an annual event, held on a new or full moon or more likely every 210 days, based on the *wuku* system (a complex calculation of overlapping days of confluence)

An *Odalan* or temple ceremony usually lasts for three days, but larger ones (which occur every 5, 10, 30 or 100 years) can last for 11 days or longer. The gist of what is happening here is that the Balinese are honoring the deities that rule over the temple by giving them a myriad of offerings, performances of vocal music, dance and *gamelan* music. They invite them down from their abode on Mount Agung to partake in the activities (Lestari, 2019).

During Piodalan, The temple is dressed up in colorful golden clothes, the images of the deities are taken to the local holy spring to be bathed and dressed in their best, and shrines are cleaned. The offerings, consisting of fruits, rice cakes and flowers, are brought in on women's heads and placed at strategic points around the temple. These are blessed with holy water by the temple *Pemangku* or priest. The pilgrims then pray, are blessed with and drink holy water and then take the offerings home to share with their families. In the evenings, there could be spectacular performances of music and dance by local groups.

The Piodalan ceremony is not only held in temples, but every household compound's family temple (called *mrajan/sanggah*) also has its ceremony every 210 days. Regarding how important this ceremony is for the Hindu Balinese, this article is aimed to discuss the use of Basa Bali

specifically the use of directive speech during pidodalan.

Speech theory was firstly proposed by Austin who stated that a speech could act as an action. (Aitchison, 1992). Speech acts can be defined as a verbal communication which involves speaker and hearer. There are three major components of speech acts, such as locutionary acts, illocutionary acts, and perlocutionary acts (Austin in Andriyani, 2010).

1. Locutionary acts are the simplest speech acts which function to express a language since they describe the real meaning of utterances spoken by the speaker.
2. Illocutionary acts are intended to express the implicit message in the spoken utterances. The meanings of an illocutionary act can either be similar or different from those of the locutionary act. They very much depend on the intention, and purpose of the speaker.
3. Perlocutionary acts are the speech acts which have effect on the hearer. This could mean that an utterance frequently has a power which influence the hearer. Perlocutionary acts can be said as the impact caused by utterances spoken so that the hearer might responds.

Interactional sociolinguistics is concerned with the use of language in its social context (Dippold, 2020). Directive speech primarily concerns with getting people to do things (Holmes: 2001). The speech acts which express directive force vary in strength: they can be in the form of imperative, interrogative, or even declarative. Capturing and analyzing an acoustic signal must therefore acknowledge cross-cultural and cultural influences (Procter, and Joshi, 2020). An example in English, "Could you please open the door?" may take the form of interrogative but it functions as a directive. Holmes then suggests that the social distance between participants, their relative status, and the formality of the context usually affect a speaker's choice of the appropriate form of directive. People who do not know each other well tend to reduce the strength of directive speech, like in "*I wonder if you could possibly pass me that glass*". In the other hand, the direct "*Pass me that glass*" would be much more likely when speaking to a friend.

Holmes states that there are three fundamental functions of language, as they derive from the basic components of any interaction, such as the speaker (expressive), the addressee (directive), and the message (referential). Searle divided speech acts into five categories, such as:

- 1 Assertive: suggesting, expressing opinion, reporting, or stating the truth.
- 2 Directive: resulting in an action of the hearer, such as ordering, instructing or asking.

- 3 Commisive: the speaker is bound to an action in the future, such as promising, or offering.
- 4 Expressive: thanking, apologizing, congratulation, complaining, praising, expressing condolence, etc.
- 5 Declarative: resigning (from job), giving names, punishing, etc.

METHODS

This research is a descriptive qualitative method which focuses on the speech acts occurred during the ritual *Piodalan* in southern part of Bali island, specifically in Denpasar area. By doing this study, the researcher aimed to describe the phenomenon or the real situation where Balinese people speaking their mother tongue. The data were collected through observation and recording. The collected data, which were in the form of sentences or phrases spoken by Balinese people during the ceremony, were then classified into their categories such as: imperatives, interrogations, or declaratives.

RESULT AND DISCUSSION

National identity and language may have less significance than shared interests, values, and ways of life (Sultana and Dovchin, 2020). The following utterances occurred on the day of *Piodalan* ceremony which was held in a family temple of a Balinese compound house in Denpasar area.

Dialog 1

Odah : “¹Suba sanja-ne pasang lamak sampian-e, pasang ider-ider-ne.”

Already twilight-DEMonstrative put on lamak sampian-DEF put on ider-ider-ITS=DEF

(It's already twilight, put on the *lamak sampian*, put on the *ider-ider*.)

Me Tut : “²Suba Pan Gede masang ider-ider di sanggah. Apa gen kuangan ne, Dah?”

Already father of Gede put on ider-ider in sanggah. What else lacking ITS=DEF, Dah?

(The father of Gede already put on the *ider-ider* in *sanggah*. What else need to be done, Dah?)

Odah : “³Ng-ukub yeh malu anggon ng-isi-n-in carat coblong. Suba keto lekah suci-ne unggah-in.”

ACT-smoke water first use ACT-fill in-LINK-TR carat coblong. Already that lekah suci-ITS DEF put up

(Smoke the water first for filling in the *carat coblong*. After that put up the *lekah suci*.)

Me Tut : “**⁴Nah ben.jepan I Kadek kal orah-in ng-ukub yeh.**”
OK again.later DEF-GEN Kadek will tell-TR ACT-smoke water
(OK I will tell Kadek to smoke water later.)

“Ne penyajan jak pejrimpen-e jani masih unggahin, Dah?
DEM penyajan and pejrimpen-DEF now also put up, Dah?
(these *penyajian* and *pejrimpen* must also be put up now, Dah?)

Odah : “**⁵Ae, buin mani pang bisa ng-unggah-in banten danan jak canang dogen.**”
Yes, again tomorrow in order to can ACT-put up-TR banten danan and canang only
(Yes, so tomorrow we can just put up the *banten danan* and *canang*)

In dialog 1, the use of directives obviously appear in the form of imperative. It can be seen from the sentences of Odah (*Odah* means grandma in Balinese; *Me* or *Meme* is Mrs or mother).

¹*Suba sanja-ne pasang lamak sampian-e, pasang ider-ider-ne.*

³*Ngukub yeh malu anggon ngisinin carat coblong. Suba keto lekah sucine unggahin.*

⁵*Ae, buin mani pang bisa ngunggahin banten danan jak canang dogen.*

The status of *Odah* as an elderly in the family makes her free to use imperative form to give instructions to her daughter-in-law (*Me Tut*). Since *Odah* knows better about the ceremony, she directly ask *Me Tut* to prepare everything needed. The sentences above can be categorised as locutionary acts since they express the real meanings intended by the speaker.

Dialog 2

Pak Man : “**⁶Jam kuda-ne suba adane jani? Nyen kal mendak peranda jani?**”
Time what-is already called now? Who will pick up priest now?
(What time is it now? Who will pick up the priest now?)

Pak De : “**⁷Suba ada ne ngelah tugase ento.**”
Already there is have task-the that
(There is someone for that task)

“⁸Jani mara jam telu, buin tangan jam mara nak kel siap-siap berangkat”.

Now only time three, later half hour only people will get ready to leave

(It is only three o'clock, in half an hour people will get ready to leave)

Pak Man : **“⁹Bantene suba medabdabin?”**

Banten-the already set up?

(Is the banten already set up?)

Me Tu : **“¹⁰Nah jani iyang nabdabin bantene. Pak manjus gen malu.”**

OK now I set up banten-the. Father take a bath just first.

(OK I set up the banten now. You just go take a bath)

In dialog 2, *Pak Man* uses the directives in the form of interrogatives, as in these sentences:

“⁶Jam kuda-ne suba adane jani? Nyen kal mendak peranda jani?”

“⁹Bantene suba medabdabin?”

In sentence 6, he is not really asking about the time, actually he is just confirming about who will pick up the priest. While in sentence 9 he is using directive in the form of interrogative. Both of his sentences are categorised as illocutionary act, which get responds from the hearer.

CONCLUSION

From the discussions, it can be concluded that Balinese people, even though they live in the city center with fast-growing modernisation, still maintain to speak Basa Bali in traditional occasions, especially during ceremony or Piodalan. The directives, which are meant to get things done, are mainly used in the form of imperatives. This is because the informal situation where the speech acts occur and the relationship between participants. It is believed that when speaking to a close relative at home, people tend to use direct instructions to ask for any favors. Nevertheless, in some utterances, the directives appear in interrogatives.

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